6: Abbeville--304v (1611) 1614 Tupinamba
116, 264

These Indians are as restrained in their eating as they are excessive in their drinking. They have no set hours for eating but eat when they are hungry, day or night, and never to excess...

7: Evreux--74 (1611-13) 1864 Tupinamba
116, 264, 431

. . . They live peacefully together, sharing fish, game and other foods with their fellow tribesmen and they never eat secretly. One day at the village of Ianouaran there was nothing to be eaten but flour. A young boy came with a partridge, which he had killed. His mother plucked it, boiled it, and them mashed it in the mortar. She chopped mandioca leaves, which she mixed with the meat and manioca flour. She kneaded small balls which she sent to all the families in her hut. . . .

A group of hungry savages were able to catch only one crab which they cooked and rolled in flour they borrowed from me; they sat on the ground in a circle and each took a morsel. There were 12 or 13 of them. You can imagine how much each one had since the crab was no larger than a hen's egg.

7: Evreux--109 (1611-13) 1864 Tupinamba
116, 264, 574

The tendency of these savages is to give the best they have to their visitors for two or three meals, then they are served only common and ordinary food.

7: Evreux--111-112
116, 264, 271, 515

(1611-13) 1864

Tupinamba

They eat often, but only a little at any one time. After eating they carefully wash their mouths. [112] If they are thirsty between meals, they drink until half their thirst is quenched and then gargle to soften the heat of their palates. They cook their meat well and never eat it half-cooked, being much more careful than the French in this respect. They rub themselves with the oil of palms, of rocon and of Junipape, which are the things that keep them in good condition. . . .

8: Soares de Souza--317 (1570-87) 1851 Tupinamba
116, 264

Whenever an Indian widely related receives his relatives in his house at meal time he lies in his hammock where he is served in a bowl. His wives, children, and his relatives, big and small, squat on the ground and they all eat from the vessel which is in the midst of all.

We have already said that the Tupinamba headmen eat lying in their hammocks and that their relatives eat with him and that he receives them. Their servants and slaves join them without showing any reverence. When there is little fish or meat the headman divides it into equal portions and he often remains without anything. They eat squatting on the ground with the pot from which they take the food in the midst of them. When eating they do not drink water or wine, but they do this after their meals. When they eat at night on the ground and with their backs turned to the fire they are entirely in the dark. They never talk during meals, but after. If they have enough food to eat, at night they do nothing but eat until sleep overcomes them. On the other hand, they can live practically on nothing.

9: Cardim--420-421 (1583-1601) 1906 Tupinamba
116, 264

"This people eateth at all times by night and by day, [421] and everie houre and moment, and when they have any meate they keepe it no long time, for they have no providence for the future, but presently they eate all that they have, and devide it among their friends, in sort that of one fish that they have they divide it to all, and they hold for a great honour and gallantrie to be liberall, and thereby they get great fame and honour: and they hold for the greatest injurie that they can doe them, to hold them for niggards, or call them so: and when they have nothing to eate, they are very patient in hunger and thirst."

9: Cardim--421-422 (1583-1601) 1906 Tupinamba
116, 264

"They give no thankes before nor after meate to God, nor wash their hands before meate, and after meate they wipe them [422] at their haire, on their body, or a poste. They have no towels nor tables, they eate sitting, or lying in their nets, or cowring on the ground: they eate their meate throwing it with their hand into the mouth; and I omit many other particularities that they have in their eating and drinking, because these are the principall."